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THE

Banner of the Covenant.

JUNE, 1855.

(For the Banner of the Covenant.)

PUNCTUALITY.

Christian Reader,—You will probably think it strange to see an article under the above caption appear in a Christian journal, probably thinking it more adapted to one of a commercial character than one of a Christian character. After due consideration we consider it as necessary in the Christian part of the community, as in the commercial. If you wish to prosper in your Christian graces, and to have religion prosper in the community where you live, endeavour to be punctual in all the different parts you may be called on to perform. When your pastor announces services to commence at a certain hour, endeavour to be at the house of God precisely at the hour, so as to commence the worship of God with your brethren. It is very annoying to your pastor, and disturbs the congregation, for you to be coming into the house of God, five, ten, or fifteen minutes after the services have commenced. Again, if you wish your pastor to be enabled to devote his whole time to the study of the Scriptures, so that he may deal out the bread of life, to each one their portion in due season, and not be embarrassed in his pecuniary affairs, be *punctual* in paying up your portion of his salary, you have promised; and insist on your brethren in your vicinity to be punctual in the payment of their portions also.

Now, let me say a word to the preacher. If you wish the cause of Christ to be promoted and respected, be punctual to your appointments. By not being punctual, you not only lose the confidence of your congregation, but you bring odium on the cause of religion from the gainsayers. You will probably say that you are generally punctual. In general you are punctual; but, alas! in some instances there is a great want of punctuality. We could cite you one instance where the preacher, when he leaves his congregation to attend a church court, or a presbyterial appointment, will have an appointment to be at home at a certain time, and it is frequently from one to four Sabbaths beyond the appointed time before his return home. There is a want of punctuality, and a disappointment is the result, which does a great injury to the cause of religion. Such a state of things should

not exist in the church, unless there is a justifiable reason for the failure. We could give an instance where a minister of the Reformed Presbyterian Church settled in the West a number of years ago: not more than one or two of his own denomination of Christians were in that section of country. His motto was, and is, Always be punctual. We have known him performing a journey of some twenty miles on foot from where he would land off the boat late on Saturday evening, to fill his appointment the next day, (Sabbath.) That God whose he is, has blessed his labours. There are some eight or nine congregations organized in the bounds of twelve miles of his own, which are the fruits of his labours. Would to God there were more of the spirit of punctuality in the church than there is!

C.



GOD WITH HIS PEOPLE.

It is instructive to trace the development of this great idea in the Scriptures. Whoever will study attentively the special cases which stand as illustrations of this idea, and the various figures employed to define and enforce it, will surely see that it is full of meaning, and of course that the fact is rich in blessings to those who are brought so near to their God. God *with* man; we must lay considerable emphasis on the word "*with*," if we would express the idea. Some writer has said, "The most expressive words in the Bible are the prepositions, "God *with us*," "Christ *in his people*." And it must be conceded that these terms, expressive of our relations established through rich grace with God, as Father, Son, and Spirit, are indeed inexpressibly rich.

It was early in the records of divine manifestations to mortals that God began to speak of being *with* his saints. Enoch walked with God; so did Noah. To Jacob God said on one most eventful occasion, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. xxviii. 15. It was here that Jacob exclaimed, "Surely the Lord is in this place, and I knew it not! And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Thus did God open the dispensation of his presence with mortals.

Not a word failed of all that God had promised to Jacob. He did indeed go with him, and, despite of manifold foes, brought him safely back. It does us good to listen to the aged patriarch's testimony to God's loving-kindness, when the days of the years of his pilgrimage were about to close.

God was with Joseph also, "And he was a prosperous man;" and his master, heathen as he was, "saw that the Lord was with him, and that the Lord made all that he did to prosper in his hands,"—a case which shows that God is with his people *for practical ends*, really giving them wisdom and efficiency for their various work.

God called Moses to a great work, and when at first Moses faltered and said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God answered, "Certainly, I will be *with thee*,"—of which promise he gave him a

token. To this promise Moses held fast. When the people sinned so grievously in the matter of the golden calf, his heart trembled lest there would be an end of God's presence with them. Hence his earnest pleading, and hence God's consolatory reply, "Behold, mine angel shall go before thee." And when Moses still further agitated this question, saying, "Thou hast not let me know *whom* thou wilt send with me," the Lord replied, "My presence shall go with thee, and I will give thee rest." To which Moses responded, as if to seal the contract, "If thy presence go not with me, carry us not up hence." "I cannot by any means go on, unless thou go with me and with this people." And when this venerable patriarch came to look back over six scores of years, and retrace all God's ways with his chosen, how full of beauty and sublimity are the strains of his song! No finer passage can be found in any language than that in Deut. xxxii. 10—13, in which it is said, "God found his people in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and made him to ride on the high places of the earth." The facts of this history illustrate what is implied in God's presence with his people. They should be studied for this purpose. When Moses had passed his eye over these tribes, naming them one by one, and noticing somewhat the leading qualities of their respective characters as formed under God's moulding hand, (see Deut. xxxiii.,) he closes with a comprehensive view of what is implied in *God with us*, as specially developed towards a nation called out from surrounding idolaters, and made mighty against their foes. We might quote this passage as a model of grandeur and sublimity. The reader can readily find it, beginning, "As thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms."

But the time would fail to speak in special of Joshua, to whom the presence of the Lord was courage, faith, victory; of Samson, to whom a present God was a miracle of strength; of David and Daniel, and a host of heroic men, to whom God's presence was life, and wisdom, and power. We need not detail the deeds of these mighty men. They were strong for God and his church, chiefly because God was with them.

In a spirit of lofty exultation, the ancient prophets speak of God as "dwelling in Zion," and among his people. The Psalmist proclaims, "God is in the midst of her; she shall not be moved; God shall help her, and that right early." "The Lord of hosts is with us; the God of Jacob is our refuge." "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Mount Zion was beautiful for situation, and strong in its military defences; but the fact of chief interest was that "God is known in her palaces for a refuge."

Yet it is a most striking fact, that while the old prophets saw enough in history to inspire their songs of praise, and enkindle their admiration, they yet saw much greater things in prophecy. The future rose sublimely before them, so that the noblest divine manifestations of the

past became only a symbol of the more glorious things yet to come. "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord." Thus does Zechariah hail the promised coming of the Messiah in the latter days. Joel closes his prophecy with a most significant allusion to the special work of the Saviour: "For I will cleanse their blood which I have not cleansed; for the Lord dwelleth in Zion."

These historic manifestations of God's presence with his people finally culminated in the glorious incarnation. There, God appearing in human flesh, we have the first grand consummation of the idea of Immanuel—*God with us*. Did all those antecedent illustrations of this idea look towards the ultimate incarnation? They at least belonged to the same general scheme of divine mercy, and bear a close analogy in the means for its manifestation to lost men.

But *God with us* means much more than the incarnation. Both the Old Testament and the New show this. The Old does surely, else there had been in that age no divine presence with men, and the idea could have been presented only as a prophecy of the great advent.

The New shows it, too, since here we have it superadded to the incarnation. Christ himself, after his resurrection and ascension, promises to be with his people "always, even to the end of the world," and besides this, engages himself to send the Comforter, the Spirit of truth, to dwell in the hearts of his people. All this is clearly superadded to the fact of the incarnation.

The strongest language, and the most impressive figures, denoting a spiritual presence of God within the human soul, abound in the New Testament. "Know ye not," says Paul to the church at Corinth, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" And when he would show the horrible wickedness of sensual lust, he asks, "Know ye not that your bodies are the members of Christ?" "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Expanding this idea in another connexion, he says, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

To the ancient Hebrew no idea could be more familiar, and no fact more settled than this,—that God dwelt in his holy temple. The visible glory was there. The entire system of worship was shaped to recognise this fact, and may be said to have been based upon it. Hence his mind would as soon deny God's existence, as deny his presence in his temple.

All heathen nations, moreover, have believed their gods to be present in their temples and within the images made to represent them. Hence the figure used by Paul was no less intelligible to a converted heathen than to a converted Jew, and we see the pertinence of his repeated use of it in writing to the Corinthians.

There must be a deep and rich meaning in this language,—God in the human soul,—there as a present *power*,—there to "dwell," and to "walk,"—abiding there, to be to the soul a God, and to make that human agent one of his people. All that is implied in his being a God to me is embraced in this figure, and in its explanations. Then

he is my teacher and guide, my strength, my refuge; the object of my perfect love and supreme worship. Whatever and all that a mortal needs a God to do for him, or to be towards him, is involved. All that a mortal should be towards his God is pledged—"They shall be my people."—*Christian Treasury.*

[From the Evangelical Repository.]

SABBATH SCHOOLS.

It might be regarded by the readers of the Repository as an unnecessary service at this late day to appear as the particular advocate of Sabbath school instruction, but from a recent journey through a portion of the church, I learned that several large congregations with many young people, had no Sabbath school, and many where such schools are in operation were very thinly attended, and the lamentable indifference manifested towards these nurseries of the church, render some consideration of the subject imperatively demanded at our hands. Some, no doubt, have looked upon the contemplated instruction with no small degree of suspicion. They have regarded it as an innovation, which instead of eliciting their countenance and co-operation, has called forth their prejudice and aroused their opposition. It is sincerely hoped that a careful and impartial consideration of the whole subject will divest them of their preconceived and unfounded opinions, and completely change their hostile attitude into one of hearty concurrence and cordial support. The youth are no doubt under the inspection and government of the church. They have been dedicated to God in baptism, and thus included in the privileges and immunities secured to all such as are in visible fellowship. The rite does not merely impose an obligation of guardianship, but involves an implied pledge of duty on the ministry and eldership to afford them that instruction suited to their capacity, and an adequate knowledge of those things that pertain to their eternal interests. It must then be necessary to pursue some method that will effect such a desirable object, and in our opinion, there is no other department of Christian effort so eminently calculated to accomplish important results.

"Train up a child in the way he should go, and when he is old he will not depart from it," is a dictate of inspiration, substantially attested by observation, experience, and facts. No precept seems plainer to our minds, and the propriety of which is more in accordance with our wishes. It is one of the prevailing motives to diligence, and zeal, and virtuous endeavours, and constitutes a powerful incentive to the faithful and conscientious performance of parental duty. Parents are pledged under solemn vow and covenant, to "bring up their children in the nurture and admonition of the Lord," and such an obligation is doubtless founded partially in the fact, that in infancy the mind is tender and most susceptible of good instruction and salutary impression. Impressions made in childhood can scarcely ever be obliterated or effaced. Truths, facts, precepts, counsels, encouragements and warnings received in youth are cherished in the mind and remembered with a fond recollection in extreme old age. It is doubtless to an early religious training that many distinguished men have attributed their eminent attainments in scriptural knowledge and Christian labours. It is proper then that the church should avail itself of this constitution of the human mind to aid the moral advancement and promote the spiritual instruction of the youth enclosed within her pale. And I presume that such an object cannot be more effectually accomplished than by a new arranged system of Sabbath school instruction. It must be remembered that such efforts are by no means designed to supersede parental instruction. The object is to assist parents in this difficult and important duty, and not to assume their responsibilities. Some parents are not qualified to teach their children

as they should be taught, and, that they should not be neglected, the Sabbath school comes to their assistance. And in order that the effort may be as efficient as possible, it is desirable that all the youth of the congregation assemble from Sabbath to Sabbath, that there may be pursued a systematic method of instruction. And with the countenance and co-operation of parents, and the Divine blessing on such labours they may be eminently successful in imparting to many children a knowledge of the Holy Scriptures "which are able to make them wise unto salvation through faith in Christ Jesus."

The word of God as contained in the Scriptures of the Old and New Testament must ever form the complete routine of that instruction given in the Sabbath school. And this is altogether commensurate with the wants and necessities of those upon whom the labour is designed to be expended. The Holy Scriptures contain all that is requisite for the salvation of youth. They alone reveal the humiliating truth that all mankind are guilty and depraved, furnish us with the consolation that there is salvation in Christ, the means by which it can be obtained, the freeness of gospel grace and the unbounded blessings of the new covenant. This material in which the Bible so richly abounds, is presented in a great variety of instructive sacred history, interesting biography, useful precepts, authoritative commands, fearful warnings and consoling promises. Text books that may serve to explain and illustrate such abundance of matter will be useful and important auxiliaries. And it is a matter of deep regret that so little attention has hitherto been paid to this department of the church. To furnish a complete catalogue of suitable books, and adapted to the capacities of the young, would be a great desideratum, and a work that would be abundantly rewarded. If we hope for success in this laudable enterprise we must be well furnished with the requisite instrumentalities. Without a library adapted to the wants of the school much labour must necessarily be expended in vain. Much more benefit is derived from religious reading than is generally supposed. In this way, as well as from living example and oral instruction, good impressions are made upon the mind, and thence transmitted to the external life. As the health and physical development of the body depend upon the quality of the food received and assimilated, so upon the nature of the mental aliment depend the life and vitality of the moral being. If we sincerely wish to effect the complete spiritual education of our youth, and the full development of their Christian character, we must furnish them with a literature adapted to this end.

But *the manner* in which the contemplated instruction ought to be imparted deserves special attention. The best digested system of instruction may be rendered utterly inefficient by an inconsiderate and careless method of reducing it to practice. Then, that the desired object be not frustrated, the instruction in the Sabbath school should be imparted with the utmost diligence. Perhaps there is no duty imposed upon us either as instructors or parents, attended with such considerable difficulty as the religious training of those committed to our trust and guardianship. The mind is naturally averse to the reception of scriptural knowledge and spiritual improvement. Besides, there is a cherished indifference to the scriptures and those attainments which belong to the salvation of the soul. As these difficulties are inseparably connected with this task, diligence is rendered indispensably requisite. It is surely an easy matter to appreciate the propriety of the exhortation which Moses addressed to the Israelites with regard to the manner in which they should inculcate the commands that they received, upon their children. "And these words which I command thee this day shall be in thine heart, and thou shalt *teach them diligently unto thy children*," &c. The work being encompassed with difficulties it is impossible to effect anything desirable in an indifferent manner or merely by spasmodic efforts. We may only hope to succeed in teaching the way of salvation to many by continued exertions and unremitting diligence. We cannot expect that the mind of youth will at once expand and cordially

embrace what is presented to it. The human mind is so constituted, that it expands gradually, and becomes able to comprehend truths and principles by degrees. It is readily conceded that many doctrines and truths presented to the mind are not comprehended in the first instance, but are treasured in the memory, and by repeated instruction other principles are perceived which serve to elucidate and sustain those already received. And thus in advanced age they will be furnished with material for comfortable reflection. Instances are not wanting where truth imbibed in youth has been made the instrument of conversion and salvation in subsequent life. Such efforts should not be relaxed, but should be continued and animated, confident in the expectation that none of these words shall fall to the ground. "The word of the Lord will not return unto him void, but will accomplish that which he pleases, and prosper in the thing whereunto he sent it."

It will be no inconsiderable acquisition to attain and preserve a plain and familiar manner. This idea is no doubt indicated in the declaration of Moses in that passage to which I have already adverted. "Thou shalt teach them diligently unto thy children, and shalt *talk of them* when thou sittest in thine house," &c. As they are unable to fully understand what is taught them, it is requisite to talk to them familiarly on all those topics demanding their attention. Plain illustrations drawn from familiar objects and incidents, anecdotes and well known circumstances of history will be eminently serviceable in aiding youth to comprehend those truths which are able to make them wise unto salvation. We presume, nothing would be so well calculated to frustrate the object in view as to attempt to convey instruction to children by set speeches or addresses far above their comprehension. If our object be to instruct, to impress, to interest, we must talk, accommodate our words, ideas, style to their capacities. This is a most desirable qualification, and essential to extended success. And as a beautiful exemplification we need only advert to the manner in which Christ taught the people. Particular instructions are always clothed with imagery drawn from objects with which his auditor was supposed to be familiar. He discoursed to the woman of the leaven and meal, to the husbandman of the seed and quality of the ground, to the fisherman of the net, to the scribes of the law, and to the shepherd of the sheep. And such a method alone can expect to be successful. By it only can we hope to be clearly and distinctly understood. Since the instructions of the pulpit cannot generally be adapted to such capacities in such a familiar manner, it is requisite this object, in the Sabbath school, be kept prominently in view.

All instruction ought to be accompanied with earnest fervent prayer. This should ever constitute an essential and important element of the Sabbath school. Without much earnest wrestling prayer, our best efforts and most unremitting diligence must eventually terminate in exhausted endeavours, and our most sanguine expectations be doomed to utter disappointment. And this will appear to be of vital moment from the additional consideration that the best directed instructions will effect but little good unless accompanied with the Spirit and blessing of God. There is a divine tuition which must be realized before anything important is effected—an internal enlightenment of the understanding—a spiritual illumination is required to make the word quick and powerful, and that can be produced only by the Spirit of God. The Spirit convinces of sin, of righteousness and judgment to come, produces peace, comfort, and a good hope through grace. These influences may be obtained by earnest believing prayer. God has encouraged his people to ask him for the bestowal of such gracious favours. He has said: "Ask, and ye shall receive, seek, and ye shall find;" and accompanies the request with the assurance that he is ready and willing to do for them exceeding abundantly above all that they can ask or think. And to inspire their confidence in his readiness, he appeals to the willingness of parents to grant what their children should ask. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly

Father give the Holy Spirit to them that ask him?" Prayer mingled with every exercise will animate to diligence, encourage confidence, and invest the Sabbath school with a power and influence, and constitute it an instrumentality that will be eminently successful in accomplishing the most beneficial results.

There are many considerations which should urge imperatively upon the church the necessity of imparting this instruction to the young. It might at once be supposed that the obligation is so apparent that it is not necessary to occupy these pages in presenting any important reasons, yet still it may not be amiss to advert in the sequel to some of the most prominent considerations by which this duty is recommended to our attention. All profess a strong attachment to children. They are calculated to revive the scenes of early life, and will perpetuate our name and memory. Can we without proving recreant to their best interests, fail to impart to them what we know to be of unspeakable importance and of immediate necessity? Shall we fail to improve the most opportune moment to store their minds with useful knowledge and important advice? If children remember not their Creator in the days of their youth, they will very likely cast off all thoughts of God, and never seek a knowledge of his ways. But how important such a knowledge! They are naturally ignorant of divine things. None can obtain a knowledge of God as they would of any science or art. Besides the darkness which envelops them, there is a constitutional aversion to such an attainment. They must therefore be taught. They cannot obtain the requisite information from instinct, and hence the only available way of securing it is seeking from motive. And here the means of divine appointment are of essential importance. Without such an instrumentality we need not expect to succeed. As such means are accessible, a good and honest man will provide for his children such intelligence as may be blessed for their eternal happiness, and while he does not forget that they are inhabitants of the present world, he regards them as the lawful heirs of immortality. Every other acquisition, however valuable, dwindles into insignificance and is utterly useless, if they are not wise unto salvation. If they obtain not the requisite instruction imparted in the Sabbath school, they will grow up in mental, moral darkness; and that darkness is the ruin of the soul.

Then children are *deeply interested* in those things involved in this instruction. They have minds capable of receiving instruction. They have been by the All-wise Creator endowed with rational, intelligent and immortal souls. They possess the faculties of reason and intelligence. "The inspiration of the Almighty hath given them understanding," and they must be susceptible of a high degree of improvement, and for the appropriate training they are dependent upon their parents and others. Thus was Timothy early instructed in the scriptures of truth. And on this depends their soul's health and well being. This will make them truly wealthy. What will the wealth of even California or Australia avail weighed in the balance with a lost soul? Nay, even the whole world would not be an adequate equivalent. "For what shall it profit a man," &c. Without such instruction they must be unhappy in this world, utterly useless to all which is good, while godliness has the promise of the life that now is, as well as that which is to come, and wisdom's ways are ways of pleasantness, and all her paths are peace.

But for the instruction of the youth the *church is responsible*. This responsibility does not rest on any other to the exclusion of the parent. To shift this responsibility from him would greatly derange a most wise and suitable economy, and prove detrimental to the interests and welfare of children. The parent is under a natural obligation to provide food and raiment and medicine for his offspring. To him is intrusted the care of the mind as well as the body. Now one is infinitely more valuable than the other. If the parent has neither the inclination nor power to neglect the less, surely he will do all that he can to improve the greater. But parents may not in every case be qualified to impart the proper instruction to their children, but they may see that it is done.

And this duty Christ enjoins particularly on his ministering servants. "Feed my lambs." There is no more efficient way in which the church can fulfil this trust than by the systematic instruction of the Sabbath school. And while parents are doing what they are able, such schools will greatly aid them in this work of mercy and labour of love. Let the church sessions strive to realize their eminent responsibilities, and act with a wise reference to that account which they must render to God of their stewardship.

Many children would be *hopelessly lost* without this instruction. Very young children may be made the subjects of grace through the authorized instrumentalities. They may from childhood know the Holy Scriptures, which are able to make them wise unto salvation. The Apostle James exhorts those whom he addresses "to receive with meekness the ingrafted word, which is able to save the soul." And where no vision is the people perish. Now there are numbers whom this word would never reach, and would consequently be involved in the awful calamity of being destroyed for lack of knowledge, were we not to employ some such means as those we have under consideration. Though they may attend upon the public administration of word and ordinances, yet in a great variety of instances they are not able to comprehend the truth as presented in public discourse. It is therefore imperatively demanded that we resort to a more familiar method of communicating to them that word which is able to save their souls—that the lambs be not neglected in the general ministrations of the sanctuary—and that milk be furnished in due season for these babes. Bible truth presented in this familiar manner qualifies them for a more profitable enjoyment of more elaborate public instruction, and will thus be highly conducive to their conversion and salvation, and contribute vastly to the future enlargement and prosperity of the church.

The hearty countenance and co-operation of parents will be of eminent service in securing the ends of Sabbath school instruction. It contemplates the highest interest of their children, the advancement of their comfort and happiness in time and their immortal destiny in eternity. Unless they will cordially co-operate with the ministry and eldership, and lend all the aid in their power, but little can be accomplished. Recreancy to such a trust will certainly be visited with the most tremendous consequences. And such a fearful issue will not be limited to time, but will extend to the judgment day. How awful then to trifle with the command of God. If parents fail to do their duty to their children, they will be met by them in the transactions of the final day, and be swift witnesses against them. Can men be involved in a more tremendous responsibility? What a fearful thing to go to the bar of the Eternal and Righteous Judge with the blood of our own children on our heads! May God in his infinite mercy avert such a doom, and give us all grace to be found faithful to our trust at that day! "And let thy work, O Lord, appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it!"

ANKRIM.

JEWISH CUSTOMS IN RELATION TO THE DEAD.

About eight minutes after the soul has departed, the face of the deceased is covered; during these eight minutes, the corpse must not be touched; then a feather is laid on the upper lip; and when the watchers perceive that the breath is entirely gone, all present make a small rent in one of their garments, which, however, may soon afterwards be mended; and say the following blessing—"Blessed art thou, O Lord, our God, King of the universe, the righteous Judge." All Jews, when they hear of the death of another Jew, say the same. When the corpse has remained about an hour on the bed, the following is repeated three times—"O house of Jacob come, and we will walk in the light of the Lord.

The almighty and eternal God hath spoken, and proclaimed to the earth from the rising of the sun to the setting of the same. He shall enter into peace; they shall rest in their beds; for dust thou art, and unto dust shalt thou return." The corpse is then taken and laid on the floor, with its feet towards the chamber door. A little bundle of straw, or a pillow, is laid under the head—the hands and feet laid in a straight position; and the body covered with a black cloth. A pewter plate, with salt, is placed on the breast; a basin with clean water, and a towel are placed by it; and a lighted candle at the head. The water and towel are left there for seven days; and the candle or lamp for thirty days. All the water that was in the house when death took place is poured away, as well as that in the next three houses on either side.

The relations, from the moment of death until the interment, are called *Onenim*, (עֲנֵנִים,) the afflicted; and as such are to abstain from meat and wine. They are also exempt from saying the daily prayers and blessings, from all ceremonial observances; and even from responding *Amen* when the blessings are repeated in their presence. They are allowed to go out, and attend to the preparing for the funeral. They are also allowed to attend to their personal cleanliness.

The hour of interment is fixed by the officers of the Synagogue, which must be, if possible, within twenty-four hours after the death. The way in which the demise and funeral were usually made known was the following:—A Jew paraded the Jewish locality, holding in his hands a kind of copper money box. The peculiar sound of the box, when shaken, was at once recognised; and the Jews flocked around the bearer, making their inquiries, and casting in whatever they pleased. This mode is now discontinued; the announcement of the event is only made known in the Synagogue; when the *Chazan* stops in the midst of the service, and mentions the name of the deceased and the hour of the funeral.

The shrouds being ready, the corpse is then washed. It is laid on a plank, which is called the purifying board, with its feet towards the door. A clean sheet is laid over it, whilst the under linen garment is rent through, from the breast downward, and taken off. It is then washed with *lukewarm* water. The quantity of water must not be less than nine *cabbin*, or about nine English quarts. The water is poured upon the sheet, with which the corpse is cleansed, as it is forbidden to touch a dead body with the hand. The washing must commence from the head, and so downward to the feet. When the whole body is washed it is laid on its back, and the nails of the hands and feet are properly cleaned with a kind of pin made for the purpose. During these operations, as well as the following, no part of the corpse is uncovered.

The washing being thus finished, the body is now to pass under the ceremony of *Taharah*, (תָּהָרָה,) purification. The operators wash their hands in clean water, and wipe them very dry with a towel. Four persons now hold a clean sheet over the corpse—the wet sheet is removed, and nine *cabbin* of clean, *cold* water, are poured upon the bare body, commencing, as before, from the head downward. Previously to pouring this water of purification they are to repeat as follows:—"And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And ye shall be holy; for I, the Lord, your God, am holy."

"Purification! purification! purification!"

The body is then well dried with a clean sheet. When the cap is put on the head, they say the following:—"And he put the mitre upon his head." When they place it in the coffin, they say, "May he go to his appointed place in peace."

The purification board is then carefully cleaned and dried; and also the water spilt on the ground must be well dried. The water used for the purification

must not be poured out where human beings might pass over it, but carefully lodged in a secluded place.

The coffin is generally made by Jews, and is exceedingly simple. It consists of only deal boards, merely smoothed and screwed together without any adornment. No distinction is made between the rich and the poor. The corpse is dressed—according to the Jewish custom, with a cap, breeches, shirt, neckcloth, and a kind of surplice, and girdle—all of which are made of linen or common white cotton. Lastly, the *Talith* is put on the head, with one of the fringes torn. In Great Britain, however, this custom is not observed. The general way of dressing the dead, is, after putting the cap on its head, to place a sheet in the coffin, and wrap it over the corpse as a mantle; and then put on the *Talith* in the same way as the deceased used to wear it when alive. A small quantity of Jerusalem earth is then placed with the dead.

Before the coffin is removed, the relations and friends of the deceased are admitted to pay it their last visit. The face and feet are uncovered, when each, alternately, takes hold of the large toes of the feet, and asks his pardon for every injury they have done to him; and begs his favourable mention of them in the other world. The mourners are now present—who are, parents for their children, children for their parents; husband and wife for each other, and brothers and sisters for each other. The Rabbi stands on one side of the coffin, and the mourners approach in succession, on the other side, leaning on it; when the Rabbi takes a knife and cuts the edge of the upper garment, near the neck, and then tears it about a span further—which is *Keringah*, (קְרִנָּה,) rent. This is always made on the right side of the garment, and either in the coat or waistcoat of the male; but at the death of a parent, it is made on the left side, and in all the garments the mourner may have on, excepting the under linen garment and overcoat or mantle. This rent may be stitched up after the seven days of mourning, and properly repaired after the thirty days—except at the death of parents; then it can only be stitched up after the thirty days, but never thoroughly repaired.

The coffin being now closed, and covered with a black cloak, the corpse is carried to the grave, when the funeral procession follows. No female is permitted to join. In olden times females formed a separate procession; and lamentations were chorally sung by them and the males. The females and the music are now, however, entirely dispensed with. As it is considered a meritorious act to assist in the interment of the dead, the Jewish funerals are generally numerous; and every one is expected to aid, were it but for a few steps, to convey the deceased to his last resting place.

When they arrive at the burial-ground, the coffin is carried into a hall, built for the purpose, called *Beth Chaim*, (בֵּית חַיִם,) i. e. house of the living. The coffin is then opened to see whether any thing has been displaced; if so, it is adjusted. The lid being again closed, the Rabbi repeats a prayer on the occasion. The corpse is then carried on a bier towards the grave. When they have advanced a few paces, they put it down, and all present say as follows—“Blessed art thou, O Lord our God, King of the universe, who hast formed you (*the dead*) in judgment; fed and cherished you in judgment; and killed you in judgment; and knowest the number of you all in judgment; and, in a future time, will cause you to live again in judgment. Blessed art thou, O Lord, the restorer of life to the dead.” The corpse is then carried forward to the grave, which lies from north to south; and, whilst it is lowered into the earth, those present say, “Let it come in peace to its appointed place.” Returning from the grave, each plucks some grass and says, “They shall spring forth from the city, as the grass of the earth;” after which they wash their hands at a pump, which has been erected for that purpose, and say, “He (*the Messiah*) will swallow up death for ever; and the Lord God will wipe away the tears from off all faces; and the rebuke of his people will he remove from off all the earth; for the mouth of the Lord hath spoken it.”

Should many burials occur quickly after each other in the same family, the nearest surviving relation takes a padlock and locks it, and lets it down with the coffin into the grave, then throws away the key to another part of the ground. This is done to arrest the mortality in the family.—*Mills' British Jews.*

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(For the Banner of the Covenant.)

CAUSE AND EFFECT.

In the Nova Scotia Missionary Register we find the two subjoined articles: the first describing the labours of our brethren in the New Hebrides in circulating God's word, the second, from the log-book of a sailor describing the result of this work. The truthful, graphic journal of the honest captain is, to every thoughtful reader, one of the most powerful missionary sermons ever preached. Could we convey our readers on board the *Torch*, and carry them to-day to the cannibal feast, where twenty-seven murdered human beings were served up to hundreds of ferocious savages, and next day carry them to the new-built church, where hundreds of these same savages clothed, and in their right mind, celebrate the worship of God and the feast of praise and love among men, we would have no need to urge our missionary collectors to activity, nor to impress the minds of our people with a conviction, that there is blood on the head of every Christian who neglects to contribute all that he is able, to send the gospel of peace to these bloody shores. Young Christian lawyer, physician, clerk, farmer, you might have saved those twenty-seven lives! You might have read the same call in God's word which Inglis and Geddie read. You might have heard the same cry for help from the dark places of the earth which they heard. You might have given yourself to the work, and been blessed in it as they are. You might have brought these twenty-seven souls to Christ, and had them for a crown of rejoicing in the day of the Lord Jesus. *You did it not.* They have perished, perished in their sins! You knew they would perish, and you could have saved them! Christ knew they would perish if you would not go to them, and He told you so. "Go ye into all the world and preach the gospel to every creature," he said, and lest you would delay he added, "He that believeth shall be saved,—*He that believeth not shall be damned.*" Now answer this question honestly to your own heart before you lay down this paper: For what object are you living—to save souls—or to make money?

NEWS OF THE CHURCHES.

The results of a mission to the New Hebrides, undertaken by the Reformed Presbyterian Church, are just beginning to appear. Two missionaries, Messrs. Inglis and Geddie, divide between them the island of Aneiteum. *Gottes Wort ist Gottes Macht*, was the adage of Luther. Missionaries are as sensible of the truth of this as Luther was; their earliest efforts are generally devoted to removing the obstacles of language that intervene between the minds of the people and the Word of God, and in this Messrs. Inglis and Geddie have not been behind their brethren. But we will let Mr. Inglis speak for himself:—

"As regards the mission on the whole island, the most important

events of the last twelvemonth were the printing of 3000 copies of the Gospel of Mark, being the first entire book of Scripture printed in this language, the grant of fifty reams of paper from the British and Foreign Bible Society for the printing of the Scriptures in this language, and the re-opening of the mission on Futuna, by the settling on that island of two of our own native teachers, one from each side of this island. As regards the mission on my side of the island, the most important events have been the solemnization of marriage on Christian principles, the erection of a large, substantial, and elegant place of worship at this station, and the organization of a Christian church containing eleven native members.

"I have just finished the taking of the census for my side of the island. I have long been anxious to obtain correct statistical information respecting this district, that I might know the number and condition of the people among whom I am labouring. I believe the census I have taken is essentially correct. I wrote down every name, either in the respective districts when visiting the schools, or from the lips of persons intimately acquainted with the population of their respective districts. The following are the most important results:—

Entire population,	.	.	.	.	.	.	.	1800
Males,	.	.	.	.	.	.	.	1050
Females,	.	.	.	.	.	.	.	750
Excess of males over females,	.	.	.	.	.	.	.	300
Professing Christianity,	.	.	.	.	.	.	.	900
Heathens,	.	.	.	.	.	.	.	900
Enrolled as scholars,	.	.	.	.	.	.	.	700
Average attendance on public worship,	.	.	.	.	.	.	.	600
Births among Christian natives (being one in forty-five of the population,)								20
Deaths do do do (being one in sixty of the population,)								15
Marriages do do	.	.	.	.	.	.	.	5

"I translate more or less of the Scriptures every week. What I translate during the week I generally read and briefly expound on the Sabbath. During the past twelvemonth I have translated twelve psalms, eight chapters of John's Gospel, seven chapters of Luke's Gospel, a few chapters of the Acts, and some other detached portions of Scripture. Mr. Geddie has nearly prepared the Gospel of Matthew for printing. He had translated nearly all of it two years ago; but after translating Mark, and gaining two years' farther acquaintance with the language, to secure a more accurate version, he resolved on translating it all anew. We have revised about twenty chapters for the press. He intends to send it to his friends in Nova Scotia to be printed there. When I get Luke's Gospel all finished, I mean to forward the manuscript to our Missionary Committee for them to get printed. With the numerous and heavy missionary duties that devolve upon Mr. Geddie, and the scanty assistance he can obtain to help him in printing, we think it better to take advantage of all the foreign help for printing that we can obtain, in order that he may have more time for translating, and that we may be able to place as much of the Word of God as possible in the hands of the natives, in the shortest time. I am occupied fully an hour daily in administering medicine and attending to the sick. By this department of labour much human suffering has been either removed or mitigated, and a great amount of influence for good has been obtained over the native mind."

What the Natives have done for the Gospel.—“The natives of this island are neither a lazy nor a greedy people. They have done a great deal for the gospel. Had they been paid for the labour which they have performed during the past year in erecting the church, and in making additions to the mission premises,—even at the low rate of wages for which they collected fire-wood for the steamer,—£200 would not have covered the expenses. In New Zealand, mission premises such as we have here, including the church, had they been paid for, could not have been erected for £500. A people who are doing so much for themselves certainly deserve every encouragement. The gospel is fast producing a taste among them for the decencies and comforts of civilized life, and, if judiciously supported, they will soon work their way up to the attainment of these things. They are disposed to embrace every opportunity for obtaining them. They wrought with such spirit and perseverance that, in eight days, with few and very bad tools, they cut and collected one hundred and nineteen cords of fire-wood for the *Torch*; and obtained in payment £24 worth of clothing, which, even at Sydney prices, has gone a long way to make them appear decent on Sabbaths.”

What the Gospel is doing for the Natives.—“The beneficial effects of the gospel on this island have been very conspicuous during the past twelvemonth. Unbroken peace has prevailed over the whole island. Not a murder has been committed; not a widow, so far as we know, has been strangled. On this side of the island, the Christian natives have preserved six widows from being strangled. The first of these widows is daily attending school at this station. After the death of her husband, we had a considerable accession from heathenism of her husband’s relatives. A canoe was lost going to Futuna, containing five heathen natives. These men left four widows, who would, to a certainty, have all been strangled but for the influence and activity of the Christian natives. The introduction of Christian marriage, and the frequent exposition of the principles and duties connected with that ordinance, have excited new thought and reflections in the native mind, which have been attended with happy effects as regards the social relations of the people. A meeting was held on the Monday, to consider what steps should be taken to establish a code of laws, framed on Christian principles, over the island, and to enable the chiefs to carry them into effect. With the fall of heathenism the old system of civil polity has also fallen; and in the present transition state of things there is in a manner no civil law, and there is almost nothing but the moral influence of the gospel to restrain the evil disposed. The chiefs are beginning to feel their position to be very embarrassing. The meeting was simply a preliminary one, but it was very harmonious, and there is every likelihood of the object of the meeting being speedily carried into effect, and of the first principles of a civil constitution, essentially scriptural in its character, being established over the island.”—*Letter from Rev. John Inglis in Reformed Presbyterian Magazine.*

CIRCULATION OF SCRIPTURES AT ANEITEUM.

The following letter from the Rev. J. Inglis to the British and Foreign Bible Society, published in the last number of the Bible Society Reporter, contains some interesting notices of Bible circulation in that quarter.

Aneiteum, New Hebrides, Nov. 24, 1853.

I am instructed to convey the thanks of the Missionaries to the Committee of the Bible Society for their liberal grant of Bibles and printing paper.

I enclose twelve copies of the Gospel of Mark, printed in the Papuan language. From the want of proper materials, and the pressing urgency of other Missionary duties, we availed ourselves of a favourable opportunity to have it printed in Sydney. On this island we have about 1500 natives attending our schools. This is the first entire book of scripture printed in this language; but other portions of it are in a state of preparation, and the printing of them will be proceeded with as fast as possible.

You will doubtless rejoice to learn that the Bible is being opened to another tribe of the great human family; that another radically distinct language is being added to the many in which the word of God is now printed; that the ignorant and degraded inhabitants of this island, one of the most remote and unknown of the isles of the Gentiles, are now daily reading in their own tongue, wherein they were born, the wonderful works of God. The Lord has been favouring this mission very graciously during the past year.

This island has for the most part been without foreign residents during the last twelve months. The Australian gold fields have attracted the most of the floating population from these seas for a year or two; but the tide is again slightly turning. Some favourable opportunities have occurred of disposing of Bibles in sandal-wood vessels, where they were much needed, and where they were gratefully received.

Some time ago an English vessel called in here, the captain of which had his wife on board, a French lady, whom he had recently married at the Mauritius. The Missionary stationed at the harbour, gave up a parcel of tracts for the men in the vessel, and enclosed a French Bible. The captain accepted them cheerfully, and promised to distribute them. A few days after, when the vessel was about to sail, he called upon the missionary, and informed him how delighted his wife was with the French Bible. She had been brought up a Romanist, and had never seen, or at least never read a Bible before. She had been reading it constantly from the time it was brought on board.

A short time since, a vessel from California called at this island for a few days. Among the passengers was an Italian count, who had taken an active part in the late struggle in Italy, and on the return of the Pope, had been obliged to leave his native land. He has been travelling through different parts of the world, and waiting for a favourable opportunity to return home. He spoke English imperfectly. On learning that he had no copy of the Scriptures, Mr. Geddie presented him with a French Testament, which he politely accepted. He had read the Pentateuch, but had never read the New Testament. "This," said he, "is a forbidden book in my country, but I shall read it here without asking the Pope's leave." If the Holy Spirit accompany the reading of that copy of His word with saving power, as we earnestly pray He may, this nobleman, should he return to Italy, will return a different and a vastly better reformer than when he left his oppressed native country.

CRUISE OF H. M. S. "TORCH," IN THE SOUTH SEAS.

We have been favoured with an account from the "Sydney Shipping Gazette," of the cruise of this steamer, now employed in surveying among the islands of the southern Pacific. The whole narrative is interesting, but only a smaller portion of it has any bearing upon the missionary operations going on in that quarter. We subjoin one or two extracts:

"She bore up for Aneiteum, New Hebrides, arriving there on the 15th. Here the shores were found lined with wood cut according to agreement by these natives; and the excitement and wonder caused by a steamer arriving cannot be imagined except by those who have witnessed it. When the vessel rounded the point smoking, they ran to report to the missionaries "a ship on fire." When we anchored, the shouting and applause were quite deafening. The vessel was soon crowded with amazed spectators, who, frightened, did not know what way to look or turn. The Torch was the first steam vessel they had seen. The survey of this island was complete on the 27th.

The Torch was dismantled, and every thing housed snug, and she steamed against a south east trade, head sea, and adverse current, to Ovalau, Feejees, in the short space of four days and sixteen hours, stopping daily to get deep soundings from 500 to upwards of 600 fathoms, to ascertain if any connexion existed between the groups. H. M. ship Herald was not found here, although the appointed place of rendezvous. On the Torch's arrival on the evening of the first of June, the shores were densely crowded with beings gazing with anxious wonder at every revolution of the wheels, shouting and yelling at every manœuvre. The vessel had got (from the want of knowledge of the pilot) a little too close to the beach, and the natives thought she was coming in among them, but when they saw her go astern with as much ease as ahead, their roar will not easily be forgotten; it was only surpassed by the yell that followed when the steam was blown off. They remained on the beach till near midnight, talking over and wondering at what they had witnessed, but not a word above a whisper. For three successive days, no duty could be performed; the vessel was given up to their curiosity, and she was crowded—the cabins, decks, and paddle boxes, every where they could cram. It was indeed a novel sight for them, and one never to be forgotten. "Well!" they exclaimed, "white folks are wonderful persons;" but what funny people to make sails of wood and coals. They asked if the gods inspired us, or if the spirits told us to do this.

War, and its attendant, cannibalism, were still rife. Only the day before the Torch's arrival, twenty-seven had been killed and a feast made of their bodies; several of the natives were on board who had partaken of the repast. They still kill for the sake of human flesh, and consider it a great luxury—worth the trouble of killing for. Some of the scenes narrated by white residents were both horrifying and frightful, and, unless corroborated by others, would hardly have been credited. Although surrounded by hundreds of these people at times, the vessel was perfectly free from all treachery. The natives knew where they were, and not one of the many hundreds who visited the ship would have touched a pin on the deck, from fear of the consequences. They were nearly all naked, and their bodies and faces covered with oil and soot, their war costumes. On the

20th of June, the Torch again anchored at Aneiteum, for wood sufficient to take her to the Isle of Pines. During the stay of the Torch at Aneiteum, the new church, 78 by 36, built entirely by the industrious natives, was opened by the Rev. Messrs. Inglis and Geddie, in the presence of one thousand persons, who have embraced Christianity. The opportunity was taken of uniting in holy wedlock nine couples, who had been waiting this occasion. The church and its grounds were decorated with all the Torch's flags, and to the natives had a most brilliant and imposing effect. The scene was both amusing and novel, as described by the officers of the Torch. The about-to-be happy couples turned their backs upon each other as they pronounced the "Yes;" there was an unnecessary degree of bashfulness about the women, and a great want of gallantry among the young men, who, after being congratulated by all, the brides went out of one door, while the bridegrooms went out of another. They chose their own roads, and took different ones. In the evening there was a good feast. On the 8th of July the Torch left Aneiteum, and arrived at the Isle of Pines on the 13th, passing by Mare (Loyalt Isles,) and over the position of Durrant's Reef. She had scarcely commenced her surveying here, when she was blown off among the Royalty Isles in a westerly gale, and did not recover her position for several days afterwards. Finding a bank, before unknown, eleven miles from the Nautilus group, she returned to the anchorage, and filled up with wood to complete the survey of the great S. E. reef of New Caledonia. The French colours were displayed on one of the most picturesque spots the island affords, viz., the mission. They were evidently surprised at the visit of a British man of war. The king was at the mission on the Torch's arrival, and he, as well as the natives, were persuaded that she was an American vessel. Several of the natives were engaged to cut wood, but they had scarcely commenced their work when they were recalled by Wendogan, the king, to attend a "yam feast," with all their canoes. In New Caledonia next day there was not a man to be seen; now, whether this was by design or accident cannot positively be said, but it would appear like the former.

LETTER FROM MR. GEDDIE.

Opening of New Church.—The following letter from the Rev. John Geddie to the Rev. James Bayne, contains intelligence of a later date than was contained in Mr. Geddie's letter to the Board.

My Dear Brother:—In my last communication I mentioned about our new church at this station. It was commenced in March and finished by the end of June. It is a substantial and beautiful building. It was destined to accommodate 800 persons, but 1000 can crowd into it. The church built two years ago, and which was found too small, is now used as a school house and place of meeting for public purposes.

We met for the first time in our new church on July 7th inst. The occasion was one of no common interest. No less than eleven couples were married in the presence of nine hundred persons. Four of the parties married had been living in a state of polygamy, but in obedience to the dictates of Christianity, had given up their practice. After a public declaration that they renounced all claims on the women with whom they had parted, they were regularly married to those whom

they chose to retain as their wives. Three of the persons thus married are the highest chiefs in the district under my charge—their names are Nohoat, Karabeth and Yiapai. They have since been admitted as members of the church. Among the other parties married were two of the cast-off women.

The meeting was attended by the commander and some of the officers of H. M. steamer "Torch," then in the harbour. In honour of the occasion the commander of the steamer came on shore in the morning, bringing with him a great number of flags, with which he decorated the building inside and out, and also planted flags at short distances along the fence which surrounds the church. The day was fine, and the whole scene had an imposing effect on the natives. As the occasion was extraordinary and not likely again to occur, I did not interfere with Lieut. Chimmo, but left him to suit his own taste in the flag department.

I regard the marriages in question as a great triumph to the cause of God on this island. Fewer marriages have been celebrated than we could have wished or expected. The views of the natives have not kept pace with their knowledge in other respects. When we landed on this island women were viewed and treated as brutes. Our object all along has been to elevate her to the position which God has assigned to her, as man's equal and companion. The present example, especially of our chiefs, will have a favourable bearing on society throughout the island at large. And the presence of some of our own countrymen of respectable standing had its own weight with the natives, and I did not fail to tell them that marriage was regarded by us not only as a divine, but honourable institution, otherwise the gentlemen from H. M. S. would not have shown their respect for it by their presence.

The meeting which had been previously appointed for the opening of the church took place on Sabbath the 9th inst. The Rev. Mr. Inglis and Mrs. Inglis were with us on the occasion. We had two services suited to the event—the one conducted by Brother Inglis and the other by myself: also in the evening a missionary prayer meeting in which several of the natives took a part. Natives had come from all parts of the island to attend the opening services. There were in the church upwards of 900 persons, and from 300 to 400 outside who could not gain admittance. The whole occasion was one of deep interest, and will long be remembered by many persons.

State of the Missionary Work.—I have given full details of the present state of the missionary work on this island in letters which are now on their way to you. I am sure that you will unite with us in thanking God for the measure of his blessing which he has given to his own cause on Aneiteum. A great moral revolution has taken place on the island through the instrumentality of the gospel. Heathenism disappears, while Christianity takes its place. We are now endeavouring to plant teachers and open schools on every part of the island, and the desire of the people for Christian instruction is very encouraging. We have our hands full, and I may assure you we are contented and happy in our work.

The church under my charge now numbers about forty members, exclusive of the two engaged in missionary work on Futuna, and three

who are labouring as teachers in Mr. Inglis's district. The church over which Mr. Inglis presides is of recent formation, and is still small, but he expects a considerable addition to it in a few weeks.

Population of the Island.—We are at present engaged in taking a census of the island. We find that the population of the island is much larger than we had anticipated, and the heathens are still numerous. We find, moreover, a great disproportion between the sexes, owing to the horrid practice of strangling, and that infanticide has made sad havoc among the children. But I will communicate all results to you in due time.—*Missionary Register.*

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LETTER FROM REV. A. GORDON, MISSIONARY OF THE ASSOCIATE CHURCH TO INDIA.

Calcutta, February 19th, 1855.

Dear Friend and Brother:—No doubt you and some of your readers will soon begin to feel anxious to know whether we have all arrived safely at Calcutta. We landed on Tuesday, the 13th inst., after a voyage of 138 days. Our voyage was somewhat longer than we expected it to be; and although not what might properly be called an eventful one, still a few particulars may be of general interest:—

A day or two after leaving New York we were overtaken by a terrible gale, accompanied with thunder and lightning: at one time our captain found it necessary to lash himself to the foot of one of the masts while he gave orders to the crew; expecting every moment that the deck would be swept; for he had never seen the winds and waves raging more fearfully. I suppose that if some of our fellow passengers were writing to you they would call it a hurricane, and perhaps it was. But our ship was strong, and an excellent sea-boat; and He who has said, "When thou passest through the waters I will be with thee," was faithful to His promise, and brought us through it in safety. After this we had calms, squalls, and head-winds almost constantly until we reached the equator. This first part of our voyage was somewhat tedious, consuming fifty days,—nearly one half of the time in which we expected to make the whole voyage, and owing to the prevalence of south-east winds, we were driven to the westward several hundred miles farther than the usual route; consequently, we were barely able to pass the eastern extremity of South America. About this time we were favoured with a fair wind, and had little else than fair winds for nearly sixty days after crossing the equator.

On the 13th of December, in lat. 47° S. and long. 6° E. we passed within half a mile of an iceberg. This we all regarded as decidedly the greatest wonder which we had seen. As nearly as we could calculate it was about a quarter of a mile in length and breadth, and between sixty and eighty feet high above water. It presented a most beautiful appearance, resembling a little mountain of pure white marble, perpendicular at one or two sides, and covered on the top with a heavy fall of snow. In the course of the same day we saw two others, which were either very small or at a great distance.

In these southern regions where the wind is almost one continued gale from the west, we made rapid progress eastward, sailing most of the time to the utmost extent of our ship's speed; and on the night of December 19th, we were all in imminent danger on account of the ship broaching to. The captain and sailors knowing the danger from the sound of the wind in the sails and from the trembling of the ship, rushed out on deck much alarmed. It was occasioned by carrying too much sail for the violence of the wind and waves. On December 20th, early in the morning, just after we had passed Prince Edward's Island, another iceberg was discovered a few miles before us, and not very far

from our path. This one was much higher than the one which we saw on the 13th.

During the time that we were in the region of these icebergs, almost constantly driven by a violent wind over a rough sea, we all felt as if danger might be near, and especially in retiring to rest at night, when the winds were most violent, and our path sometimes completely obscured by a dense fog, we were made to feel that God was our only refuge, and to feel the necessity of being prepared for sudden death. Here we had occasion to witness an example of the utter insecurity often experienced in times of danger by such as "make not God their strength." One of our fellow passengers was greatly troubled—so much so that he could not lie down in peace and take his rest; but was up often nearly the whole night walking the deck, notwithstanding the unpleasantness of the weather at that time; and yet this was the same man who only two months before had boldly declared to me that *he was his own saviour, and that there was no hell but conscience!*

Leaving this cold region, we passed between the islands Amsterdam and St. Paul's, and gradually turning northward we were soon within one or two hundred miles of the equator in long. 90° east. Here we were becalmed a whole week under an almost vertical sun, which you may be sure was not very pleasant. A short time previous to this Mrs. Gordon became very ill with a fever, and was confined to bed more than a week, but soon recovered her usual health; with this exception, the health of our party has been good. From the equator up the bay of Bengal we had delightful sailing, and on February 10th, we took a pilot about fifty miles out of sight of land, and for the first time beheld some specimens of the people among whom we have come to labour. They were of the lowest caste, and wore barely enough of clothing to show that they belong to the number of those who sinned in Adam and fell with him. Our first impressions on seeing strange faces after being four months and a half at sea would not be easily described. When the pilot came on board we said among ourselves, "How cheering it will be, if only he be even so much as an *outward observer of the Sabbath.*" But no. At 10 o'clock, Sabbath morning, the tide and wind were favourable, and he weighed anchor, and made his way up the river. This appeared to us much more like a profanation of the Sabbath than sailing on the open sea, for we could now easily lie at anchor in these shallow waters, and sailing required more than double the usual labour and attention. In addition to all this, fruits of various kinds were purchased from some of the poor ignorant heathen, and newspapers were obtained from passing ships. But before night we were told that this was all wrong—and told with a witness; for a few minutes before our pilot would have anchored for the night, we met the steamer Satellite towing the ship Hydese down the river, and when they came within about a quarter of a mile of us, and were in a fair way to pass us on the east side of the channel, they attempted to cross the channel and pass us on the west side, which was now impassable. Every spectator now began to fear that there would be a collision—a few seconds more and we were sure of it—and the scene of terrible confusion that followed was such as none of us wish ever to witness again. The stoutest hearts began to tremble, and every face turned pale. One of our young men ran up and down, crying, "We are all going down," (the depth of water under us being about seventy feet,) and this might probably have been the result if the captain of the steamer had cut his towline according to the orders of their pilot. But, as it was ordered, no lives were lost, nor were any of the ships injured below the water's edge. Both the steamer and the ship in tow ran against us, however, and all were broken more or less above the water. Now, a whole week had not yet passed away since we had heard our captain say that he did not believe in such stuff as that ships meet with accidents on account of leaving port on Sabbath, and that he intended to work his way up the Hoogly river on that day. And now when they had assembled in the cabin to talk of what had just happened, each

one expressed his belief that the same thing would have happened on any other day. They were "not so superstitious" as to think that this was designed as a reproof for profaning the Sabbath. One thing ought, however, to be noticed, that in all this confusion we heard no swearing.

I believe you have now the principal incidents of our voyage. A long voyage at sea, we think, affords one of the most precious seasons that can be enjoyed for spiritual and intellectual improvement. There are no visits to receive and none to pay—no public meetings to attend—no papers—no news—no business cares to distract the attention. But occasionally you see wonders and dangers enough to excite to thoughtfulness. And with a few specimens of human nature around you, and a Bible and a few other choice books at hand—a great work in prospect, and an assurance of the Divine presence and favour, nothing is wanting to make the time pass profitably.

Since we landed we have experienced much kindness from several ministers of the Free Church of Scotland, of whom there are four at the head of the great missionary institution founded by Dr. Duff. The Dr. himself is still in Europe, and it is feared that he will never be able to return to Calcutta. His brethren here spent half a day in showing us how the missionary work is carried on in their institution. Their congregation consists of more than eleven hundred boys, to whom they preach the gospel not *once* in the week merely, but *every day*. We had the satisfaction of hearing some of them plied with questions about the nativity, labour, sufferings, examples and precepts of our Saviour, and the readiness with which they not only answered these questions, but proved their answers by quotations from both the Old and New Testament, and the lively interest which they appeared to take in these subjects, were pleasing and encouraging. Mr. Edward Shearin is giving us all necessary advice and assistance with regard to our inland journey. We expect to start for Saharanpur in a few days by land, and expect to be about twenty days on the way.

Allow us through you to return our most hearty thanks to all those friends who assisted us in preparing for our long journey; to those who accompanied us to the ship, and to Mr. Harrison, whose hospitality we shared so liberally during our stay in New York. May their Heavenly Father richly reward them! We found a few letters waiting us when we landed, from some of our friends, which were very refreshing after a long voyage. If the fathers in the church, the learned and experienced, will also write to us and send us their advice, it will be thankfully received. We do earnestly hope to hear, after the next meeting of Synod, that we are soon to be joined by others, for it was with no other expectation than this that we consented to start alone. Trusting that we have a warrant from the great Head of the church for engaging in the work which we have undertaken, and that we have the promise of His presence in it, and that prayers are continually offered up at home for its success, we are full of hope. We do not look upon the work as an individual enterprise, depending upon human wisdom and strength for its success, but as the enterprise of the church—the whole body of Christ's disciples, and depending upon the *wisdom, power, and grace* of God for success, and as long as we continue, one and all, in the diligent use of appointed means, to pray effectually and fervently to Him for success, and stand ready to ascribe all to Him, we have reason to hope. Yours in the gospel,

A. GORDON.

REV. JOSEPH T. COOPER, D. D.

In addition to the above we subjoin the following extracts from a letter of Mr. Gordon to a correspondent in New York:

"After having had considerable leisure now to reflect upon our undertaking, I cannot say that I have repented it even for a moment. When we think of the endless duration of eternity, and of the misery of those who are to all eternity

separated from God, what signifies a short lifetime spent in rescuing them? Why should we think of comparing a few momentary inconveniences with their misery, or a brief separation from friends with their eternal separation from God? Had you and I lived and died in heathenism, and with a dark and hopeless future before us, could we now look back, and see that it was in the power of hundreds of Christians once to cross the waters, and tell us of salvation, what would we think? What are millions of souls who have gone to eternity, ignorant of the Saviour, now thinking of the church? What are they thinking of us Associate Presbyterians, who tell the world, and tell it truly, that the heathen cannot be saved without the gospel? If they know what the church visible is doing, or rather, how little exertion she is making, and at the same time what an urgent command the Saviour left to the church to "preach the gospel to every creature," surely they must wonder at us. Such considerations as these make me think that there is much more guilt resting upon us as a body of professed disciples of Christ, than we would generally be ready to confess. They make our duty appear very plain and urgent. They make the labours and difficulties and self-denial of a few years of missionary life dwindle into utter insignificance." * * * * *

Arriving in Calcutta, Mr. Gordon proceeded at once to the Mission Institution of the Free Church of Scotland, where he was kindly received by Rev. Messrs. Smith and Ewart, by whom he was introduced to a Mr. Shearin, an Englishman, who, though a Congregationalist or Independent, rendered Mr. Gordon essential services.

Letters from Rev. Messrs. Campbell, Caldwell and Freeman, had reached Mr. Gordon, in which he was welcomed as a co-labourer, and directed as to the mode of travelling.

Mr. Gordon expected to leave Calcutta about the 26th of February; and to reach his place of destination about three weeks after that date.

A CHAPTER OF FIRST THINGS IN THIS COUNTRY.

The first Bible printed in the English language in North America, was printed in duodecimo form, in Philadelphia, in 1781, by Mr. Robert Aitkin, a member of the Associate Church at that time, and of the Associate Reformed from its origin in 1782. The first Bible in the German language was printed in 1776, in a quarto edition, by Christopher Sower, at Germantown, near Philadelphia. And the first Bible in any of the Indian tongues was printed from a translation by Rev. John Elliot, at Cambridge, Mass., in 1664, for the use of the Natick Indians, among whom and neighbouring tribes he laboured many years as a missionary apostle.

The first Bible Society in this country was "The Bible Society of Philadelphia," formed in the house of Mr. Robert Ralston, in that city, Dec. 12th, 1808. On the 7th of March, 1840, its title was changed to the "Pennsylvania Bible Society." Its total issues of Bibles and Testaments from its formation in 1808, up to May, 1854, were 985,292.

The first Sabbath-school in America, was established in Philadelphia, January 11, 1791, under the title "The First-day, or Sunday-school Society." The first in New England was commenced at Beverly, in Massachusetts, in 1810. The first in Boston was commenced in Dr. Lowell's church, in 1812. The first one established by Trinitarians was in Christ Church, (Episcopal,) in 1815.

The first chime of bells in America was presented to Christ Church, Boston, one hundred and eleven years ago. The inscription upon the third tenor reads—"We are the first ring of bells cast for the British empire in North America, A. D. 1744."

The first meeting of the General Assembly of the Presbyterian Church in

this country was held in Philadelphia, on the 21st of May, 1789. The first sermon before that body was preached by Rev. Dr. John Witherspoon, President of the College of New Jersey; and the first Moderator chosen was the Rev. Dr. John Rodgers, pastor of one of the Presbyterian churches in the city of New York.

The first Charitable Society in the United States was organized Jan. 6, 1657, (O. S.,) in Boston, under the name of "The Scots' Charitable Society." Its members agreed to pay twelvepence upon entering it, and sixpence quarterly. It was chartered by the state in 1786, and is still in active and useful existence.

The first House of Refuge in the United States was established in the city of New York, in the year 1825; and the second was in Philadelphia, during the following year:—of which the latter had received, up to January, 1854, 3,945 girls and boys, a very large portion of whom have been saved thereby from infamy and ruin; and many of whom have become useful and influential members of society.

The first Newspaper established in North America was the *Boston News Letter*, the first number of which appeared on Monday, April 24, 1704. And the first published north or west of the Ohio river was the *Centinel of the Northwestern Territory*, started in Cincinnati, on the 9th of November, 1793, by William Maxwell.

[*Chr. Inst.*]

MORE BIBLES AND FEWER NOVELS.

BY PROF. E. A. LAWRENCE.

By most business-men provision is made for receiving daily the latest political news. They secure the earliest intelligence respecting all commercial interests. Their counting-rooms are often plentifully supplied with the journals of secular literature and science. But in how few places of business is the Bible found as a daily companion and directory!

What the church needs is more of a Bible influence in the business life of its members. Many of them confine religious considerations to the Sabbath,—perhaps even to the brief hour of the sanctuary service. Their plans leave them no time, in the business hours of the week, for more than a casual thought upon the Spirit's work in raising sinners to the life of faith. Their all-prevalent excuse is—business. A few moments at the dull close of the day are given to the Bible. Perhaps it obtains in the morning a hurried, formal perusal of some short passage. Is it strange that such men have only a dim perception of the great business of life, when that business is so hidden from their view by the proximity of subordinate matters,—when temporal and eternal things are so made to change places? Could they be expected to have a quick sensibility to the obligation to seek first the kingdom of God, when, during six days out of the seven, this kingdom and these obligations are so systematically excluded from their business and their thoughts? The directory provided for their assistance in Christ's work, is displaced by the directories in their business as manufacturers and merchants. They cultivate so exclusively their powers of perfection, with reference to the ends of trade, that they have but a feeble apprehension of the objects of the Christian life. The prevalent counting-room literature relates to the modes and means of making money, and excludes that which enforces the noblest motives for desiring it. Did they employ the Word of God, and the thrilling reports from successful missions, and the cries for more helpers, to cultivate their Christian sensibilities, as, by reports of stocks and of prices current, and the causes of fluctuations in trade, they train themselves to the sharpest acumen in the chances of business, how widely different would be their influence on the cause of Christ!

And yet these men are God's stewards. This is their highest designation,—their sole important vocation. Why should they not give place, in the scenes

of their daily stewardship, to the guides expressly provided to instruct them how and to what end they should employ their talents? Why should not the Bible share with the ledger a portion of their daily attention, and the journals of missions furnish stimulus to effort as well as the journals of commerce?

The number of readers which the popular works of fiction find in the church, is much larger than many would believe. But pastors who have taken the trouble to ascertain the kind of reading which occupies a large part of the younger members of the church, and even many of the older ones, could easily remove this incredulity.

We would not exclude from the parlour every work of fancy or of fiction. Milton's *Paradise Lost* is a work of fancy. So also are the *Pilgrim Dream* and the *Holy War* of John Bunyan. A few works may be selected from the multitudinous issues of the press, whose influence is of a similar character. But the fact to be deplored is, that many church members devote themselves to fictitious literature with almost no discrimination. They are the most absorbed in those works which are the most exciting. The writers by whom they are most powerfully impressed make no pretensions to religion, but often ridicule evangelical faith as bigotry, and stigmatize the Christian life as hypocrisy. The mind, in such reading, is mostly occupied with trifles. It becomes conversant with false views of life, which prepare the way for disappointment and dejection. It is often sullied with impurities, which blunt those delicate sensibilities so essential to vigorous divine life. The taste is formed for what is imaginary rather than real, and the character suffers by being founded on fiction, instead of fact. The vitiated appetite is increased by the vicious food it feeds upon. A disrelish for spiritual duties is acquired by contact with what is so opposed to them. Sober responsibilities are lost sight of in the frequency and frenzy of excitements mainly solitary and selfish. The benevolent sentiments are weakened by being so often aroused, with no opportunity for benevolent action. Appeals in behalf of real wo are ineffectual, because, to the jaded sympathies, they are insipid. The mind under this process of stimulation craves excitement, which it does not find either in communion with God, or in the ministrations of Christian charity. The character becomes sentimental, unnatural, and at length false. Many have suffered and are suffering from this cause without discerning the source of the evil, or else with a moral sense too enfeebled to resist it.

The highest style of Christian character, compatible with the sickly influence of this literature, is a religious effeminacy which wastes its energy in solitary sighings over imaginary woes. Sometimes the taste is formed on the principle of fastidiousness in external worship, or an aesthetic devotion, which is about as much disturbed by an awkward gesture in the preacher, as by the inculcation of a false doctrine,—by the mispronunciation of a word as by the loss of a soul. The tendency of such reading is to foster a disgust for the appendages of real wo, and the simplicity of real worship. It indurates the heart, and dries up its sympathies. It draws the nerve from the resolute will, and multiplies visionary idlers in the vineyard of the Lord. It teaches professedly Christian men and women to trample on the cross rather than to take it up; to deny Christ, by refusing to give the gospel to the poor and perishing, rather than deny themselves this mind-weakening, unsocial, and dissipating indulgence.

Could the reading of the church be regulated by a regard to the life and teachings of Christ, much time, which is now worse than wasted, would be saved for the benevolent ends of the Christian calling. The affectation of superior gentility, so inconsistent with the Christian profession, yet so obvious in the character of not a few professors in fashionable circles, would, in a great measure, be prevented by the influence of a more judicious and Christian literature. The church, now in a measure crippled, would receive a new element of conquering power by the ejection from its pale of this baleful “turning away from the truth unto fables.”—*Christian Treasury.*

[For the Banner of the Covenant.]

ORDINATION AND INSTALLATION OF MR. W. T. WYLIE.

Mr. William Theodore Wylie having accepted a unanimous call addressed to him by the Reformed Presbyterian congregations of Milton and Washingtonville, Pa., a commission of the Reformed Presbytery of Philadelphia was appointed to attend to his ordination and installation. Pursuant to appointment, the commission met in Milton on the 16th of May, the members present being Rev. A. G. M'Auley and T. W. J. Wylie, ministers, and Mr. George H. Stuart, ruling elder. Rev. Samuel Wylie, of Illinois, and the Rev. W. S. Darragh, of Nova Scotia, being present on invitation, accepted seats with the commission. Mr. W. T. Wylie having delivered, with approval, a piece of trial assigned him, and having sustained an examination in reference to his qualifications for the ministerial office, it was resolved that his ordination and installation be attended to on the following day. On Thursday, the 17th of May, he was therefore solemnly set apart to the office of a minister of the gospel. The sermon was preached by Rev. A. G. M'Auley, from 2 Cor. v. 20. It was an able exposition of the passage, delivered in an eloquent style, and evidently making a deep impression on all who heard it. After the final queries had been satisfactorily answered, Rev. Samuel Wylie, of Eden, Illinois, made the ordaining prayer, and delivered the charge to the pastor. It was an affecting and most impressive scene to witness a father officiating in the induction of an only son, the child of many prayers and many hopes, and one whose course of life hitherto has given such good reason to believe that he is willing to labour faithfully in the service of his Divine Master. Another member of the commission delivered the charge to the people, and the Rev. W. S. Darragh made the concluding prayer. The benediction at the close of the services, was pronounced by the Rev. W. T. Wylie.

The Milton congregation presents a very interesting and inviting field of effort. It was the scene of some of the early labours of the fathers of our church, the Rev. Drs. Black and Wylie having preached there about fifty years ago. Amidst many disastrous events the principles of our church were still maintained there, and the prospects of the congregation are now very encouraging. To have furnished such a governor as the present chief magistrate of this commonwealth is no small honour to this little flock, but to have received among its members many who are now or will hereafter be "kings and priests unto God and to the Lamb," is still greater glory. The strength of principle, the intelligent and firm attachment to our church, the Christian zeal, and energy, and effort, which have ever marked the Milton congregation, entitle them to the respect and love of all who respect and love the cause of God and truth. In their new connexion we feel sure that they will "hold fast" in the faith and love of the gospel, and we cannot doubt that "according as the days have been in which they may have seen sorrow, God shall make them glad."



(For the Banner of the Covenant.)

ORDINATION AND INSTALLATION.

On the 29th of March last, a committee appointed by the Chicago Presbytery, ordained to the office of the holy ministry, Mr. John Alfred, and at the same time installed him over the united congregations of Somonauk and Nettle Creek. Somonauk is about sixty-five miles west from Chicago, on the Chicago and Burlington Iowa railroad. One of the most inviting places for farmers to settle of any in the boundless west.

The piece of trial was delivered by the candidate from Rom. v. 10.

The ordination sermon was preached, queries propounded, and ordaining prayer offered by Rev. J. W. Morrison. The charge to the young pastor was given by Rev. A. M. Stewart. In the absence of Rev. John M'Millan to whom the duty was assigned, the charge to the people was given by the Rev. J. W. Morrison. A communion in connexion with the ordination was held on the following sabbath. A pleasant and refreshing season.

The congregation thus auspiciously settled in a field but lately opened for the extension of the Reformed Presbyterian church. No number was in connexion where the two congregations are now organized as late as November last; nor had any preaching been had in either place previous to September. The two congregations number at present about forty members—farmers just commencing to cultivate the fertile and beautiful prairies. By a liberality it is believed without a parallel in our church, five hundred dollars was promptly raised as a salary—payable quarterly in advance. The first installment of which was paid before the installation. Were the example of this infant congregation general through our church, there would be no longer complaints about starving ministers. Here less than forty members, and not a wealthy individual among them, advance five hundred dollars of salary to their pastor.

Mr. Alfred is very favourably known through the vacancies and many of the older congregations of our church, as a bold, skilful, and earnest preacher of the gospel. Declining a number of flattering invitations to settle in older congregations, he has chosen this new field where God seems to have opened to him a wide and effectual door of usefulness. May he be long spared to occupy for the Master's glory.

—Communicated.

ORDINATION.—On Thursday, April 12th, Mr. William Calderwood was ordained to the ministry, and designated a Missionary to Northern India, by the Northern presbytery of the Reformed Presbyterian Church, in the Reformed Presbyterian Church Twelfth Street, N. Y. The Rev. Dr. McLeod presided, and offered the ordaining prayer. Rev. Spencer L. Finney made the introductory prayer. The sermon was preached by Rev. Dr. Black. Questions proposed by Rev. D. J. Paterson. Charge by the Rev. Professor T. W. J. Wylie, of Philadelphia. Concluding prayer by Dr. J. L. Wilson, one of the Secretaries of the General Assembly's Board of Missions. Benediction by Rev. W. Calderwood. The services were highly interesting. A large number of clergymen were present, and a large audience attended with evident and great satisfaction.

WHY IT IS GOOD FOR A MAN TO BE ZEALOUS IN RELIGION.

BY REV. J. C. RYLE.

It is certain that God never gave man a commandment which it was not man's interest as well as duty to obey. He never set a grace before his believing people which his people will not find it their highest happiness to follow after. This is true of all the graces of the Christian character. Perhaps it is pre-eminently true in the case of zeal.

Zeal is good for a Christian's own soul. We all know that exercise is good for the health, and that regular employment of our muscles and limbs promotes our

bodily comfort, and increases our bodily vigour. Now that which exercise does for our bodies, zeal will do for our souls. It will help mightily to promote inward feelings of joy, peace, comfort, and happiness. None have so much enjoyment of Christ as those who are ever zealous for his glory—jealous over their own walk—tender over their own consciences—full of anxiety about the souls of others—and ever watching, working, labouring, striving, and toiling to extend the knowledge of Jesus Christ upon earth. Such men live in the full light of the sun, and therefore their hearts are always warm. Such men water others, and therefore they are watered themselves. Their hearts are like a garden daily refreshed by the dew of the Holy Ghost. They honour God, and so God honours them.

I would not be mistaken in saying this. I would not appear to speak slightlying of any believer. I know that the Lord takes pleasure in all his people. There is not one, from the least to the greatest,—from the smallest child in the kingdom of God to the oldest warrior in the battle against Satan.—there is no one in whom the Lord Jesus Christ does not take pleasure. We are all his children; and however weak and feeble some of us may be, as a father pitieth his children, so does the Lord pity them that love and fear him. We are all the plants of his own planting; and though many of us are poor, weakly exotics, scarcely keeping life together in a foreign soil—yet as the gardener loves that which his hands have reared, so does the Lord Jesus love the poor sinners that trust in him. But while I say this, I do also believe that the Lord takes special pleasure in those who are zealous for him—in those who give themselves, body, soul, and spirit, to extend his glory in this world. To them he reveals himself as he does not to others. To them he shows things that other men never see. He blesses the work of their hands. He cheers them with spiritual consolations which others only know by the hearing of the ear. They are men after his own heart, for they are men more like himself than others. None have such joy and peace in believing—none have such sensible comfort in their religion—none have so much heaven upon earth—none see and feel so much of the consolations of the gospel as those who are zealous, earnest, thorough-going, devoted Christians. For the sake of our own souls, if there were no other reason, it is good to be zealous,—to be very zealous in our religion.

Reader, as zeal is good for ourselves individually, so it is also good for the professing church of Christ generally. Nothing so much keeps alive true religion as a leaven of zealous Christians scattered to and fro throughout a church. Like salt, they prevent the whole body falling into a state of corruption. None but men of this kind can revive churches when ready to die. It is impossible to over-estimate the debt that all Christians owe to zeal. The greatest mistake the rulers of a church can make, is to drive zealous men out of its pale. By so doing they drain out the life-blood of the system, and hasten on ecclesiastical decline and death.

Zeal is, in truth, that grace which God seems to delight to honour. Look through the list of Christians who have been eminent for usefulness. Who are the men that have left the deepest and most indelible marks on the church of their day? Who are the men that God has generally honoured to build up the walls of his Zion, and turn the battle from the gate? Not so much men of learning and literary talents, as men of zeal.

Bishop Latimer was not such a deeply-read scholar as Cranmer or Ridley. He could not quote Fathers from memory as they did. He refused to be drawn into arguments about antiquity. He stuck to his Bible. Yet it is not too much to say that no English Reformer made such a lasting impression on the nation as old Latimer did. And what was the reason? His burning zeal.

Whitefield, and Wesley, and Venn, were inferior in mental attainments to Bishops Butler and Watson. But they produced effects on the people of England which fifty Butlers and Watsons would probably never have produced. And what was one secret of their power? Their zeal.

These men stood forward at turning points in the history of the Church. They bore unmoved storms of opposition and persecution. They were not afraid to stand alone. They cared not though their motives were misinterpreted. They counted all things but loss for the truth's sake. They were each and all and every one eminently *men of one thing*—and that one thing was to advance the glory of God, and to maintain his truth in the world. They were all alive, and so they quickened others. They were always working, and so they shamed others into working too. They came down upon men like Moses from the mount. They shone as if they had been in the presence of God. They carried to and fro with them, as they walked their course through the world, something of the atmosphere and savour of heaven itself.

There is a sense in which it may be said that zeal is contagious. Nothing is more useful to the professors of Christianity than to see a real live Christian—a thoroughly zealous man of God. They may rail at him. They may carp at him. They may pick holes in his conduct. They may look shy upon him. They may not understand him any more than men understand a new comet when a new comet appears; but insensibly a zealous man does them good. He opens their eyes. He makes them feel their own sleepiness. He makes their own great darkness visible. He obliges them to see their barrenness. He compels them to think whether they are Christians or not. "What are we doing? Are we not better than mere cumberers of the ground?" It may be sadly true that "one sinner *destroyeth* much good," but it is also a blessed truth that one zealous Christian can *do* much good. Yes! one single zealous man in a town—one zealous man in a congregation—one zealous man in a society—one zealous man in a family; may be a great, a most extensive blessing. How many machines of usefulness such a man sets a-going! How much Christian activity he often calls into being which would otherwise have slept! How many fountains he opens which would otherwise have been sealed! Verily there is a deep mine of truth in those words of the apostle Paul to the Corinthians, "Your zeal hath provoked very many." (2 Cor. ix. 2.)

But, as zeal is good for the Church and for individuals, so zeal is good for the world. Where would the Missionary work be, if it were not for zeal? Where would our district-visiting and pastoral aid societies be, if it were not for zeal? Where would be our societies for rooting out sin and ignorance, for finding out the dark places of the earth, and recovering poor lost souls? Where would be all these glorious instruments for good, if it were not for Christians' zeal? Zeal called these institutions into being, and zeal keeps them at work when they have begun. Zeal gathers a few despised men, and makes them the nucleus of many a powerful society. Zeal keeps up the collections of a society when it is formed. Zeal prevents men from becoming lazy and sleepy when the machine is large, and begins to get favour from the world. Zeal raised up men to go forth, putting their lives in their hands, like Moffatt and Williams in our own day. Zeal supplies their place when they are gathered into the garner, as Weithrecht was, not long ago.

What would become of the ignorant masses who crowd the lanes and alleys of our overgrown cities, if it were not for Christian zeal? Government can do nothing with them: they cannot make laws that will meet the evil. The vast majority of professing Christians have no eyes to see it; like the priest and Levite, they pass by on the other side. But zeal has eyes to see, and a heart to feel, and a head to devise, and a tongue to plead, and hands to work, and feet to travel, in order to rescue poor souls, and raise them from their low estate. Zeal does not stand poring over difficulties, but simply says,—"Here are souls perishing, and something *shall* be done." Zeal does not shrink because there are Anakims in the way: it looks over their heads, like Moses on Pisgah, and says, "The land shall be possessed." Zeal does not wait for company, and tarry till good works are fashionable: it goes forward like a forlorn hope, and trusts that others will follow by and by. Ah! reader, the world little knows what a debt it owes to Christian zeal. How much crime it has checked! How much sedition it has prevented! How much public discontent it has calmed! How much obedience to law and love of order it has produced! How many souls it has saved! Yes! and I believe we little know what might be done if every Christian was a zealous man! How much if ministers were more like Bickersteth, and Whitefield, and M'Cheyne! How much if laymen were more like Howard, and Wilberforce, and Thornton, and Nasmyth! Oh! for the world's sake, as well as your own, resolve, labour, strive to be a zealous Christian!

Beware, I beseech you, of checking zeal. Seek it. Cultivate it. Try to blow up the fire in your own heart and the hearts of others—but never, never check it. Beware of throwing cold water on zealous souls whenever you meet with them. Beware of nipping in the bud this precious grace when first it shoots. If you are a brother, beware of checking it in your sisters; and if you are a minister, beware of checking it in your congregation. It is a shoot of Heaven's own planting. Beware of crushing it, for Christ's sake. Zeal may make mistakes. Zeal may need directing. Zeal may want guiding, controlling and advising. Like the elephants on ancient fields of battle, it may sometimes do injury to its own side. But zeal does not need damping in a wretched, cold, corrupt, miserable world like this. Zeal, like John Knox pulling down the Scotch monasteries, may hurt the feelings of narrow-minded and sleepy Christians; it may offend the prejudices of those old-fashioned religionists who hate everything new, and abhor all change. But zeal

in the end will be justified by its results. Zeal, like John Knox in the long run of life, will do infinitely more good than harm. Oh! reader, there is little danger of there ever being too much zeal for the glory of God. God forgive those who think there is! You know little of human nature. You forget that sickness is far more contagious than health, and that it is much easier to catch a cold than impart a glow. Depend upon it, the Church seldom needs a bridle, but often needs a spur. It seldom needs to be checked, it often needs to be urged on.

A LETTER TO A CHURCH MEMBER OF A CENSORIOUS SPIRIT.—I have noticed in you, for a considerable time, a growing disposition, which I fear is becoming a settled habit, to deal in undue severity with the characters of your fellow men. It is a rare thing that I hear you speak well of anybody. Whenever an individual is mentioned, and especially when anything praiseworthy is said of him, it seems as if your mind was immediately on the stretch for something of an opposite character; and if nothing of this kind really occurs to you as a matter of fact, you do not hesitate to indulge in unworthy and injurious conjectures. If a person has performed a highly meritorious action, you attribute it to some dishonourable and selfish motive; if he has done something of an equivocal character, you seem to delight to put the worst construction upon it; if he has failed, from considerations of prudence, to act in difficult circumstances, you reproach him for a timid or temporizing spirit; if he takes a bold and decisive step in such circumstances, you charge him with rashness and recklessness. In short, you are forever hunting after “dead flies in the apothecary’s ointment.” You seem not to breathe freely except amidst the errors and foibles of your fellow men.

Now, the most obvious thing to be said of this characteristic is, that it is exceedingly unamiable. You cannot find any body that likes it; nor do you yourself like it in others much as you may cherish and justify it in yourself. I do not say that it is not possible to possess it, and to possess good qualities along with it; but let the character in other respects be what it may—nobody will ever think it amiable—it will always carry with it an air of repulsion.

And while this is not an amiable trait, neither is it in accordance with the precepts and genius of Christianity. The leading element of the Gospel is love—its origin is love—its spirit is love, its end is love. The blessed Saviour, while he was on earth, though he was a most faithful and earnest reprobator of sin in every form, was yet a wonderful example of kindness and forbearance and charity. The apostles also evinced the same spirit, as well in their conduct as in their teachings. Indeed, the whole tendency of Christianity, in both its doctrines and precepts, is to lead us to form the most charitable judgments of our fellow men, that truth and reason will justify; and never to proclaim our surmises to the disadvantage of another, when we cannot be certain that they are well founded, and when even if they are, no good can result from publishing them. The great rule which Christ has given for the regulation of our social conduct is, “Whatsoever ye would that men should do unto you, do ye even the same to them.” No one wishes to be the object of perpetual censure and crimination. No one wishes to have his actions misrepresented, or his motives arraigned, by ungracious insinuations. No one wishes, after he has done the best that he is capable of doing, to be looked coldly upon, as if he were at least worthy of suspicion, if not an acknowledged malefactor. In indulging in this conduct towards another, then, you not only violate a principle which your own conscience must recognise as a rule of right, but you come in conflict with the fundamental principle of practical Christianity. You thus far disown the authority of the Master whom you profess to serve.

It is not one of the least of the evils connected with the spirit which I am considering, that it interferes greatly with your general Christian influence. The most striking illustration of this that I remember to have known, was in the case of an individual, long since passed away, who occupied the important position of an elder in a Presbyterian church. It was always a matter of surprise to me that he should ever have been made an elder; but as he had been one from the organization of the church, I suppose it must have been from the paucity of materials out of which to form a session. He had, naturally, a sarcastic turn, and he seemed to have trained himself from early life, to the indulgence of it. He indulged it continually before he came into the church, and he indulged it afterwards, and he never ceased to indulge it so long as the power of speech remained to him. I scarcely ever heard him render a favourable testimony concerning a human being. If you mentioned an excellence in any character, he had always some blemish at hand with which to offset it; or if you mentioned a defect, he would instantly mention another, and a greater, unless, indeed, he might choose to indulge his ruling passion by taking an attitude of contradiction against yourself. The consequence was that he really enjoyed the friendship of nobody. He grew more and more an Ishmaelite, in both the Church and civil society, until at length, though he was still an elder in the Church, he was really a man by himself. Nobody asked his counsel in difficulty;

nobody looked to him for consolation in sorrow; nobody cared to meet him even on the highway. He was naturally a man of vigorous intellect, and capable of extensive usefulness; but his inveterate habit of sarcasm and crimination made him a sort of terror even to his own friends. If this is an extreme case, as doubtless it is, yet it shows you at least what you are in danger of; it admonishes you to crucify this unhallowed propensity, as you would accomplish the great end of a Christian profession.

It is possible that you may justify yourself in a censorious habit, on the ground that men's characters are so bad that truth and justice forbid you to speak well of them; and that in your honest, and what may seem to others severe, utterances, you are only evincing a higher degree of Christian fidelity than professors of religion generally exhibit. But herein I am afraid that you greatly deceive yourself. I fear you are actually making a self-righteousness of the indulgence of a naturally bad temper. You may rest assured that fidelity in dealing with the errors and delinquencies of others is one thing—uncharitableness and censoriousness quite another. Never was there such honesty and faithfulness in any reprobate as in the Saviour of the world: and yet never was there such melting tenderness. If you are really actuated by a sense of Christian obligation in this matter, you will administer reproofs, when you are called to administer them, in the spirit of love; you will not needlessly speak of the faults of others when they are not present; and when there exists a necessity for your doing it, you will still show by your manner that you are moved by that charity that "thinketh no evil." I am constrained to say that you have seemed to me to be actuated by a different spirit; and sometimes, when an individual whom you have assailed has been successfully vindicated in your presence, I have felt that it was a source of positive mortification to you.

I must not omit to say that the spirit which I have been reprobating is sure to beget its like. If you allow yourself indiscriminately to censure others, you can calculate on nothing else than that the measure which you mete to them will be returned upon yourself. The peace of a neighbourhood, the peace of a church, the peace of a community, is often sacrificed to the unchristian temper, the ungoverned tongue, of a single individual; for though many tongues may be ultimately employed in the same way, yet there was some one from which the spark flew out of which has grown this wide moral conflagration.

Let me add, that you will not be likely to reform in this matter, except as the result of great watchfulness, and persevering, vigorous effort. You must obey the inspired direction, to set a watch at the door of your lips. You must resolve never to speak ill of any body, unless upon grounds which you can fully justify to an enlightened Christian judgment and conscience. You must bring yourself under the influence of all those considerations, drawn from a sense of your own manifold imperfections and infirmities, from the precepts and example of Christ, and from your relation to the church, and to society which are fitted to keep in check, or rather to eradicate, this unchristian temper. Above all, you are habitually to ask of God that he will increase your power of resistance to this spiritual foe; and you are never to relax in the conflict, until you can feel that it is finally and forever dislodged—*Monitory Letters.*

Obituaries.

TRIBUTE OF RESPECT.

At a united meeting of the Sessions of Neshannock and Mount Hermon Congregations, the following resolutions were adopted :

WHEREAS it has pleased Almighty God, to remove from the scenes of his earthly labours, by death, the Rev. JOSIAH HUTCHMAN, our former pastor; and whereas we desire to testify our high appreciation of the character of the deceased, whose instructions we so long enjoyed, and whose sympathies were with us, so often, in times of trouble and in the hour of trial. Therefore,

Resolved, That we feel sensibly the loss we have sustained in the removal of one endeared to us by so many ties of affection, and that we will long cherish a grateful recollection of his abundant labours amongst us, and his unwearied care over us as pastor.

Resolved, That we bless God for the life that he lived amongst us, and the character that he sustained—for the fruit that he gathered and the seed that he was permitted to sow, and that in his removal we have lost a dear friend and a wise and a safe counsellor—the church of God an ornament, and humanity a benefactor.

Resolved, That we bow with reverence and humility to the expressed will

of our Heavenly Father, and feel admonished of the necessity of increased diligence and activity in our Master's service.

Resolved, That we deeply sympathize with his bereaved wife and children, in their great loss, and pray that the God of all comfort and consolation, who has promised to be the widow's stay and the orphans' help, may be near to them to provide for them, and more than make up unto them the loss they have sustained.

Resolved, That a copy of these resolutions be transmitted to the family of the deceased, and be published in the papers of New Castle and Banner of the Covenant.

JOHN GORMLY, *Clerk.*

G. R. McMILLAN, *Moderator.*

DIED on Saturday March 24th, the REV. JOSIAH HUTCHMAN, of Newcastle, Pa., in the 38th year of his age, and, 11th of his ministry. On Monday his remains were followed to the tomb by a large concourse of citizens and friends, which showed the high appreciation in which he was held by the community in which he lived and laboured. His disease, which was pulmonary consumption, stole upon him so gradually, that, notwithstanding he had been in feeble health for years; neither he nor his friends apprehended any immediate danger until a few days before his death. He preached as usual to his people the Sabbath before his death, and the two preceding Sabbaths fulfilled presbyterian appointments forty or fifty miles from home. Thus he gave evidence at the last, as he did throughout his whole ministry, that he counted not his life dear unto him, that he might finish his course with joy and the ministry which he had received of the Lord Jesus. With an ardent desire to work while he could, it may almost be said of him in truth, that he stepped from the pulpit into the grave. He was a faithful and laborious servant of the church, both in preaching the gospel and in preparing young men for the ministry; and his loss in this respect is deeply felt by his presbytery, as well as by the young men under his care and instruction. Few, if any, now-living have done more in so short a time, to build up the Reformed Presbyterian Church than he has. Coming to this late charge, when it was small and in a languishing condition, in the course of 11 years (during more than the one-half of which he laboured with a feeble and broken down constitution.) he saw it increased to three respectable and flourishing congregations, and a good foundation laid for a fourth; a co-labourer settled over two of them; a number of young men preaching and preparing to preach the gospel, trained under his own pastoral supervision, (always the best evidence of a healthy state of a church,) and the cause of God greatly revived in the field of his labours. As a man, he was social and affable in his manner, entertaining and instructive in his conversation; as a scholar he was accurate; as a teacher successful; as a thinker profound; as a debater clear and logical; for ability to grapple with the subtleties of infidelity unsurpassed; as a theologian he was able, and as an expounder of the scriptures and especially the psalms, unequalled by any within the writer's acquaintance.

In losing him, his own congregation have been deprived of a faithful and affectionate pastor; the church at large of an active and laborious servant; the presbytery of a wise and sagacious counsellor; the oppressed of an able and eloquent advocate; the community of a worthy and honourable citizen. But he is gone to his rest. He met death calmly, and in the full assurance of a glorious immortality. "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, for they do rest from their labours and their works do follow them."

R.

Died, in Philadelphia, at the residence of her son, Dr. A. S. M'Murray, on the 24th ult., MRS. SARAH M'MURRAY, wife of Mr. Andrew M'Murray, in the 86th year of her age.

The deceased was born near Ramelton, county Donegal, Ireland, March, 1770. She was brought up by pious parents, and at a very early age gave evidence of genuine conversion to God. Shortly after her marriage, in March, 1795, she became a member of the Reformed Presbyterian Church, under the care of the Rev. William Gamble, with which her husband was connected. This congregation was one of the oldest in the Irish Reformed Presbyterian Church. Its first pastor was Rev. Mr. Young, from Scotland; and after his removal to Derry, the Rev. Messrs. Gibson, M'Kinney, and Gamble, gave such supplies as circumstances permitted. Mr. Gamble was at length elected pastor, and continued to labour with great acceptance for more than half a century, when he was called home to receive the reward of the

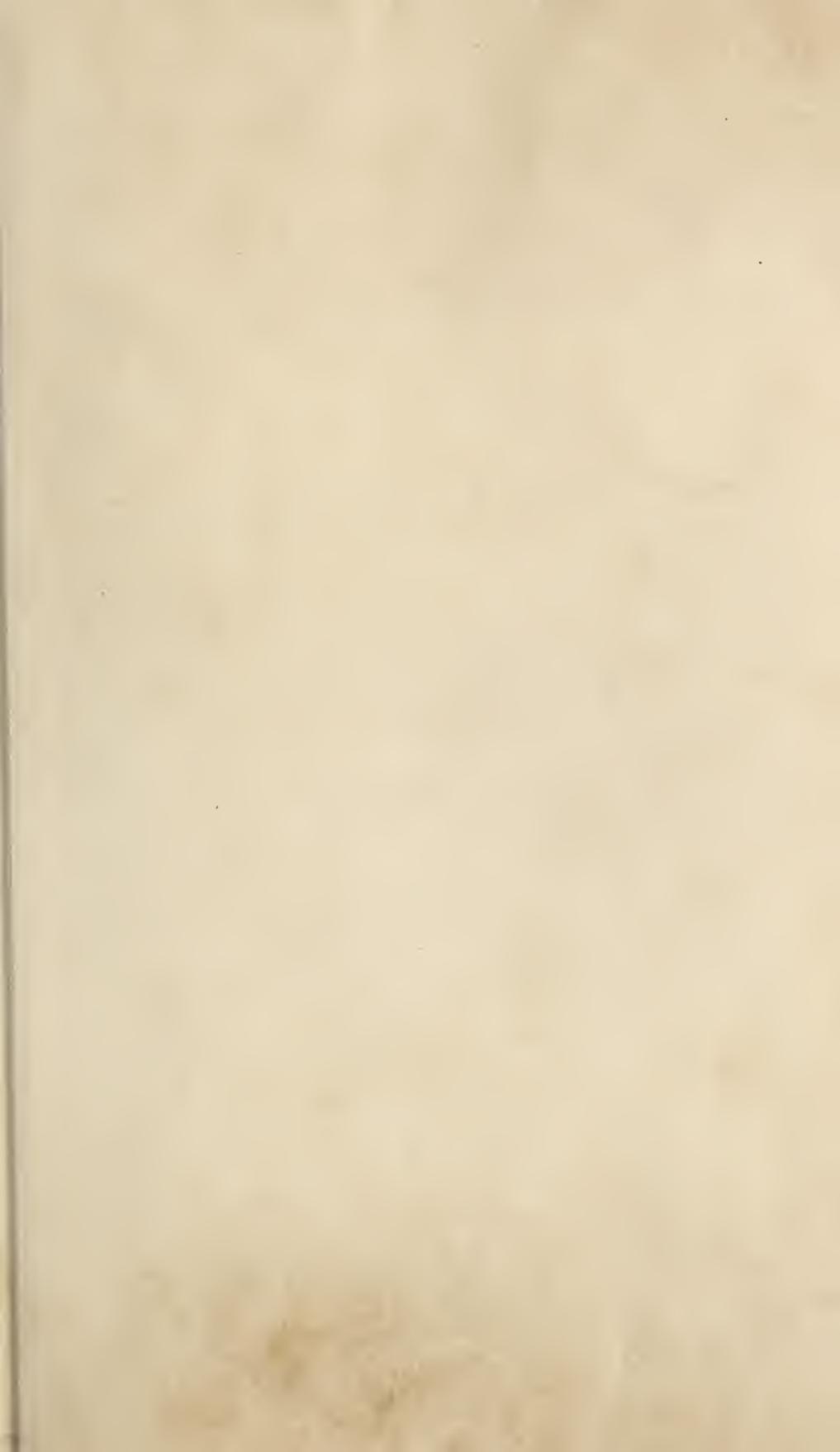
"good and faithful servant." The part of the congregation with which Mrs. M'Murray was connected then ordained Rev. Samuel B. Stevenson as pastor, whose valuable services it still enjoys. In the year 1833 the family immigrated to this country; and for about twelve years resided near Jersey Shore, Lycoming county, Pennsylvania. During this time it was impracticable for her to attend upon the public ordinances of the church which she conscientiously preferred; but yet she steadfastly adhered to its principles, and endeavoured to discharge such duties as her situation allowed. Here, as in the land of her nativity, prayer, religious reading and meditation, the worship of God in the family, and the social meeting as well as the public congregation, afforded her great satisfaction. With the liberality of sentiment which might be expected in one "whose heart God had touched," and with the true spirit of the genuine old covenanter, she "recognised all as brethren" who maintained a scriptural testimony, and loved every one who loved the Saviour. The truths of the glorious gospel were delightful to her soul, from whatever source they came. The Christian minister ever found a welcome in her abode, which was often visited by the pastor of the Presbyterian Church, where, with the family, she stately attended. During the last ten years she resided in Philadelphia, where she became connected with the First Reformed Presbyterian Church. She always manifested great satisfaction in the public ordinances, which she attended until a short time before her death. The accumulating infirmities of old age at length rendered her so feeble, that it became evident she "must soon put off this tabernacle." To herself her death was no source of sorrow; she "had peace with God through our Lord Jesus Christ." The promises of the everlasting covenant were in her mind, and she gave the most consolatory evidence that her faith was firm, and her hope unclouded. In the possession of complete consciousness, free from all physical suffering, with entire serenity, and in perfect peace, with a beaming of the eye, so bright as to seem heaven's own radiance, she breathed out her spirit, and entered into "the rest that remaineth for the people of God." W.

(For the Banner of the Covenant.)

"The memory of the just is blessed;" and "a woman that feareth the Lord, she shall be praised."

Mrs. Jane Rome, was born of godly parents, Mr. and Mrs. Jane Hyslop, at Annan in Dumfriesshire, Scotland, and by them was trained up in the nurture, admonition, and fear of the Lord. Before the dews of seventeen summers had fallen on her youth, she was a communicant in the Scottish church. Twenty-seven years since, she was married to Mr. Andrew Rome, who, with seven children, still lives to remember how they lived together as heirs of the Grace of Life, both in their fatherland and in their adopted country. She died on the fourteenth day of March, in the year of our Lord eighteen hundred and fifty-five, in the fifty-fourth year of her age, in the fellowship of the Reformed Presbyterian church at Dundee, Kane County, Illinois; where she with her husband and family took up this place of their sojourning on the earth, just five years ago. She lived beloved by all who knew her, because she lived a Christian, blest with natural gifts above the common order, she was adorned with superior spiritual graces, both of which she cultivated and employed for God's glory, her own happiness, and others' good. She was intelligent in regard to the distinctive doctrines of grace, accomplished in the saving knowledge of Christ, firmly established in the faith of the Gospel, and sure and steadfast in the hope of a blessed and immortal life, beyond the still sleep of the grave. From a child she seems to have known the Scriptures, and daily did she search them that in them she might find the hidden treasures of everlasting life. Through their application by the Holy Spirit, she knew that she been born again, and by their prayerful study she wished to grow in grace. Probably she was one of those who are sanctified from the womb, for the writer recollects to have heard her once say, that she could not remember when she had not known and loved her Saviour; and we never talked together that she did not speak of God in Christ, the sinner's Friend, whom she loved so well, because he loved her first. Nor do we believe a single Christian, however ignorant, or however learned, ever conversed with Mrs. Rome without being edified and comforted by what she said; and when she talked of the infinite goodness of God, admiring his special providence, and adoring his sovereign grace, her words always fitly spoken were like apples of gold in pictures of silver. If thus she lived, it needs not that we tell how she died. Beautiful and exemplary, as she was instructive in life, she must have been, as she was, peaceful and happy in death, when her "soul tired of earth, with emulative haste, looked to its God and pruned its wings for heaven." Cherished as is the memory of a living and loved wife, mother, sister, and friend, by husband, children, pastor, and brethren in Christ, we all mourn our loss, but not as those who have no hope, for we know that to depart and be with the Redeemer is gain to her, as she is gain to him. Let, then, the broken heart be bound up, and the mourner comforted; let beauty be appointed for ashes, and the garment of praise for the spirit of heaviness; and God himself shall wipe away all tears from our eyes.

[Communicated.]



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